THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, APRIL 23, 1831. VOL. I.—No. 5.

TALES OF REAL LIFE.

> Let not ambition mock their useful toil,
> Their homely joys, and destiny obscure;
> Nor grandeur hear with a disdainful smile,
> The short and simple annals of the poor. **Gray.**

> ——————— He was an humble man;
> Nor aught had he to please the eye of pride.
> ——————— A man of simple heart:
> No lore of ancient or of modern time
> Had drawn the veil of nature from his eyes.
> He thought straight on—no sophist he.
> A *man of feeling* too!
> He felt a brother's wo, and wiped away
> The widow and the orphan's tear. His own
> Infirmity and stain of sin he felt;
> And long he sought, and found at last, the fountain
> Which, pure and living, from the golden throne
> Of God for ever flows ———————
> ——————— He washed, and he was clean.

[For the Churchman.]

JONATHAN BROWN, THE BARGEMAN.

Mr. Editor,

Presuming that the following narrative will be as new to most of your readers as it was to me, and that it cannot be otherwise than interesting and instructing to all, I transcribe it for your use, from the second volume of the "Life and Times of Edmund Calamy."

It was my usual custom on the Lord's day before every sacrament, to give notice of my intention to administer that ordinance, the Lord's day following: also to invite such as were desirous to discourse with me about coming to that ordinance, to be at my own house on the Thursday evening before.

At a certain time, (the year I cannot remember) having been out at noon, on that Thursday when, according to custom, I expected company in the evening, I came home about 4 o'clock, and found several waiting for me. Among the rest, there was a little old man, who, upon my entering the room, cried out with an audible voice, "Sir, here's Jonathan Brown, that can neither write nor read; that, according to your invitation on Sunday last, is come to see you, and hear what you have to say to him."

I looked about, and knew none of the others any more than I did him, and found he was the oldest person in the company, and thereupon told him that I no more invited him than others; but now he was come, if I could be of any use to him, I should rejoice. "Nay, but, master," said he, "how can you say you did not invite me? For when you spake, you looked me full in the face, which to me seemed all one as if you had said, 'Jonathan Brown, do you come.'" I told him that I did not know that there was any such a person as Jonathan Brown, nor did I look at him, or invite him any more than others; but if I could do him any service, in the bests respects, it would be a real pleasure, and I should be thankful to God and his providence for giving me the opportunity.

He told me that he was in hope that I could, and would do him the greatest service in the world, by directing and assisting him to steer right in his way to heaven, the thing he most earnestly desired. "O, sir," says he, "I am well known, and there are few, if any, that do know me, but what if inquired of, will tell you that Jonathan Brown is as honest a man as any in the parish. But I find this won't do: I want something further, and I beg your advice. And that you may the better know how to suit your advice to my case, I have such a story to tell you of myself, as I dare say you never heard since you were born of your mother. But then, sir," said he, "I must make this bargain with you, that you don't interrupt me, but let me go on, my own way, till I come to the end; for if you put me out, I shan't know how to go on where I left off, but must begin again."

I could not but take notice of the honest simplicity of the poor man, and the earnestness of his spirit, and observed several signs of a great concern; and therefore I would let him take his own way, and endeavor to make such remarks on what he said, as might be a foundation whereon to bottom some good advice, that, with the blessing of God, might do him good. The rest of the company in the room, waiting for me as well as he, observing his peculiar bluntness, could not forbear smiling. I therefore carried him into another room, and there told him he might tell me his whole story, and I would not interrupt him. But I wished he would not dilate upon all the particulars of it, but give me the substance, in the narrowest compass he could. After which, I told him I would ask him a few questions, and then give him the best advice I was able. In this he acquiesced.

He had no notion either of his father or mother, but was put out to nurse by he knew not whom, while very young. His nurse was very kind to him, and put him, when six or seven years of age, to a barge-master, that plied between Ware and London. While a child, he was employed in such little services as he was capable of; and, as he grew up, approving himself diligent and faithful, he was commended and trusted, and wanted not either for meat, drink, or clothes. With this barge-master he continued until twenty-five years of age.

He told me that from his childhood he was just to every body, and wronged no one; hated lying, and spoke what was true according to the best of his knowledge; and found something within him, often telling him, that such ill things as he heard and saw, from day to day, were to be avoided. His master had a kindness for him, and much favored him, though his fellow-servants and others seemed to bear an ill will to him, because he would not speak and act as they did.

But after all, he was uneasy; and thought he wanted something further, though, through the ignorance in which he had been trained up, he could not well tell what that should be. He added, that in all this time, he had not any notion of worship due to the great God, nor had been present at, or so much as heard of, any thing of that kind; nor so much as heard who or what Christ was, or observed the name of God mentioned by any that were about him, but in oaths and curses.

He had no knowledge of any difference between one day and another, or indeed between good and evil of any sort, but what he had from some inward stirrings in his own breast, which he could not account for. Upon mentioning this, I observed the tears run down his cheeks. He said, that upon the whole he grew so uneasy, that he could not be satisfied to continue with his master any longer; but resolved to run away, and shift for himself in the wide world. And whom should he go to, but his old nurse, who was yet living.

She blamed him for leaving his master, when he had no friend to betake himself to, for support, and would have persuaded him to return; but he told her, he could not live such a life any longer, and whatever became of him, he was fully resolved no more to return to it. The great question then was, what he must do for a subsistence: as to which, it was requisite he should be thoughtful, seeing the little money he had of his own would soon be gone. She at length advised him to go to London, and apply himself to a cousin that was a pipe-maker, who lived (I think) in Wapping; upon which, at length, he determined.

Applying to this cousin, and telling him his case, he received him kindly, and told him he would assist him as far as he was able. One Lord's day morning, while he was there, he was walking about the streets, to make his remarks, without knowing where to go, or having any thing to do. He had wandered as far as Temple Bar; and walking without the gate, he observed a number of people go in at a certain place, and them he followed, reckoning they were going to see some sight. When he came in, he saw a great many people in seats, and one in black mounted high above all the rest: at which he was surprised. He heard the man in black talking with great earnestness to the people present, and telling them they had souls as well as bodies, and there was another life after this; and all such as did not take care to serve and please God in this life, would be miserable in the other, and that for ever.

He told them also of one Jesus Christ, (of whom he had never heard any thing distinctly before,) who was so exceeding kind as to come from heaven to earth, to show us the way from earth to heaven; and that it was only by his means that any could get the favor of God, so as to be happy in that other life. The poor man was so affected with these things, that before he stirred, he took up a fixed resolution, that for time to come, he would never live any where but where he might hear of this Jesus Christ, that so he might become acquainted with him, in order to his being made happy, and having his soul saved, by his means.

Going home, he gave his cousin an account, with a great deal of joy, of what he had heard of Jesus Christ, and the resolution he had taken. He found his cousin had been acquainted with him long before, and that what he mentioned was no news to him. He, therefore, blamed his cousin, that he had never said any thing to him of Christ. He told him, the only reason was, that he thought he had heard of him as well as himself; and he told him now, that he might hear of him every Sunday: at which he was exceedingly pleased, hoping he might get to be acquainted with him in time.

At length, the barge-master, concerned at the loss of his servant, after making great inquiry after him, found him out at his cousin's, the pipe-maker; and asked him, what made him run away from him. Jonathan told him, he had reason enough for it, as he would soon let him know. "But, master," said Jonathan, "can you charge me with doing you any wrong?"—"No," says the master, "thou never wrongedst me, Jonathan, as I ever knew of, the worth of a farthing, but hast been the most honest and faithful servant that I ever had." "I am glad to hear that," said Jonathan, "though you must have greatly injured me to have said, I wronged you; for I am sure I brought away nothing but what was my own."

"Well, Jonathan," said the master, "thou must come and live with me again, for I cannot do without thee." "Have a care of that, master," said Jonathan; "I can assure you, I shan't be easily brought to that."—"Why, Jonathan," said the master, "if thou wantest more wage," [I herein use the very homespun language of Jonathan himself, as he was discoursing with me] "I'll freely give thee more wage; I'll satisfy and content thee."—"No, master," said Jonathan, "no wage will tempt me." "Well, Jonathan," said the master, "if thou'lt come and live me, and be as faithful a servant to me as before, a quarter part of her shall be thine own." "No, master," said Jonathan; "no offer you can make, will tempt me any more to be your servant."

The master was very desirous to know the reason; upon which Jonathan told him, that though he could not say that he wanted for any thing necessary as to his body, while he was in his service, yet that his soul, which was his better part, had been wholly neglected. He had bred him up like a mere brute, without knowing any thing of the worship of God, or hearing any thing of Jesus Christ, by whom alone he now understood he could be saved and made happy; and he had taken up a fixed resolution to live nowhere, for the time to come, but where he might have an opportunity of getting acquainted with Jesus Christ, whom he declared he esteemed as his best friend.

The master endeavored to divert Jonathan from such thoughts as these, which he did not at all relish, but could not move him. Finding him fully resolved, and having no way to oblige him to comply with his motion, he left him to take his own way.

When the shock was over, Jonathan, being sensible it was not fit he should live upon his cousin, without doing something to get his bread, offered to serve him seven years as apprentice, in order to learn his trade. He accepted of him, and Jonathan served him faithfully; and, according to his resolution, attended Divine worship every Lord's day, in order to hearing more of Jesus Christ. When his time was expired, not liking that business, he turned his thoughts to the water, upon which he had been bred up, and first labored in lighters and barges, as a servant to others.

Living thriftily and saving all he could, and Providence favoring him, he at length, in process of time, got first a smaller vessel of his own, and then a larger one; till he came and settled at Westminster, where he had an established reputation as an honest man, and was worth money. From that time, he told me, he was a constant hearer of my predecessor, Mr. Alsop, as he was also of me, upon my succeeding him, though I had never heard any thing of him till the time of his thus coming to me.

He was then turned of sixty. I began with asking him, whether he had reason to believe he was ever baptized? He answered, he was well assured of that by his old nurse, who told him that she was at his christening. I asked him, if he knew what his baptism bound and obliged him to? He answered, that he did not doubt but it obliged him to have lived better than he had done; but that he hoped a merciful God would forgive him all that was amiss. Going to enter upon particulars, about man's fall from God, his recovery by grace, the terms of forgiveness, and the nature of regeneration and sanctification, I found he was very much inclined to seek. He told me he was not book-learned; and could neither write nor read, which he much lamented; but hoped God would make him a merciful allowance in consideration of his unhappy education.

I asked him, how it came about that, when he, for so many years before, had been so pleased with hearing of Jesus Christ, he should have taken no pains to get a distinct knowledge of him, in all this time? He told me, that he had attended upon God on Lord's days, duly in public worship, and called upon him in private as he was able, and had endeavored to learn to read, on purpose that he might be able to consult his Bible, and distinctly learn the way to heaven; but he found himself incapable. He added, that he had been forced to take abundance of pains to pick up a livelihood, and God had therein wonderfully succeeded and blessed him, and he was ashamed he had not made better returns; but this he could say, that he most earnestly desired to be the Lord's, and there was nothing that he valued like his favor.

When I asked him why he did not apply to some minister in private for direction and advice, he told me he never had an opportunity of acquaintance with any minister, though he had heard a great many preach and pray, which he hoped he was the better for. He added, that he was afraid of conversing with ministers alone, for fear they should despise him, when they observed his ignorance, and discourage him instead of giving him assistance.

I asked him further, whether he never thought it his duty to remember Christ and his dying love at his table, which was a charge he had given all his followers, that hoped to reach heaven and happiness by his means? He told me, he had been often thinking of it (and more than ever before, upon his hearing me discourse often freely in the pulpit upon that duty,) but that he knew not how to imagine that such a poor, ignorant, despicable creature as he was, could ever be worthy of that honor.

I blamed him, that though he had been a hearer of my predecessor for a great many years, he yet never would venture to go and talk with him alone; and asked him how it came about that he should after all come to me with so much frankness. He told me that he had been often thinking of visiting Mr. Alsop, but that fear kept him back; and he was sometimes discouraged by the sternness of his look. As for me, also, he sometimes thought that I overlooked him, when he was disposed to take notice of me with pleasure and great respect. But, he said, that on the Lord's day, before he came to me, when I invited persons to my house out of the pulpit, he thought I looked very pleasantly upon him, as if desirous he should come; and thereupon he took up a resolution that nothing should prevent his coming.

Asking him, what he now desired of me, and expected from me? He told me, that like a faithful minister of Christ, I should direct him how to bottom his hopes rightly for heaven, that he might go upon such grounds, as not to be in danger of miscarrying. Asking him further, whether he would be willing to take pains to get what knowledge was necessary, and was disposed to receive and listen to instruction, he burst into tears, and told me he was ready and willing with all his soul, and should be extremely thankful both to God and me: which put me presently in mind of the man in the Gospel, that cried to our Saviour, "I believe; Lord help my unbelief."

I could not help being much affected with this poor man's case, and told him that I was very willing to take pains with him, to help him by degrees to such knowledge as was necessary, without which the heart could not be good, nor his state safe. He told me, I should find him a very dull scholar, and that he knew not how to express himself, nor indeed to take things in like other people that had better capacities; but he would pray to God to help him, and earnestly desired me to pray for him. I gave him a short explanation of the principles of religion, and put him upon getting one to read it over to him again and again, and told him, that if he would come to me at such times as I mentioned, I would discourse things over particularly with him. As for expressing himself to me about the things of religion, he might take his own plain way, without cramping himself with words and phrases; and in my discoursing with him, I would endeavor to turn things several ways, so that he might take them in one way, if he did not in another. He went away much pleased and very thankful; saying again and again, he hoped God would reward me. As I had opportunity, afterwards, I inquired this poor man's character, of some that lived in his neighborhood, others that he dealt with in the way of business, and others that were acquainted with him. All gave him the character of a sincere honest man, ready to help any one he knew, that wanted help, as far as he was able, and that would not wrong a worm, which was the very expression that I remember many made use of concerning him.

He afterwards visited me frequently, and I discoursed with him with great freedom about the main principles of religion, endeavoring to help him to right notions of the happiness of man while innocent, the sinfulness and misery of the state into which he fell, the great work of redemption, the nature of the Christian covenant, the evil of sin, and the excellency of holiness: the duties and blessings of vital Christianity, the evidence that supernatural revelation was attended with, and the purifying nature of Christian hopes. Afterwards, I endeavored to give him an insight into the nature of the two sacraments, that I might help him to improve his baptism, and assist him in preparing for the Lord's Supper. This was a work of time and pains.

Poor Jonathan used abundance of application, and appeared very warmly concerned to get what knowledge was necessary upon those heads on which I discoursed with him. But he found it attended with abundance of difficulty. However, at length, he arrived at such a degree of knowledge, and what he did obtain was attended with such marks and evidences of sincerity, that I durst not deny admitting him to the Lord's table, notwithstanding that I found he could as well carry a mountain upon his shoulders, as learn to read at his age.

He was, afterwards, exceedingly pleased and satisfied, and often declared that he knew not how to express his thankfulness to God; in the first place, for his great mercy to him, and to me in the next place, for the pains I had taken with him. His heart seemed wholly set upon doing good.

In one of his visits, he brought a bag of money, and told me he was very sensible he had but a little time before him to do good in; and desired me to take what I thought good out of the bag, and distribute to such objects of charity as I was acquainted with, the relieving whom might be for the glory of God; and signified to me that I could not in any way give him a truer satisfaction and pleasure, than by directing him to any thing by which he might glorify God, to whom he was infinitely indebted.

His discourse, in the whole of his conversation, was very serious, and all his behavior exemplary. No one frequented divine worship with more constancy, or a greater appearance of seriousness; and the Lord's day was no sooner over, than he longed for the next. The whole of his behavior was indeed very exemplary, and it continued so for the remainder of his life.

Missing him one Lord's day, my heart misgave me that he was not well, and I determined to make inquiry after him; but was prevented by a message, early the next morning, that Jonathan Brown was very ill, and if I desired to see him alive, it was requisite I should be with him some time that day. I went in the morning and found him in a very bad condition. He had the distemper called the *miserere*; and though he had good advice, yet nothing afforded him any relief.

There was a mixed company in the room, talking and chatting with great freedom. Stepping to the bed-side, "Honest Jonathan, how is it with thee?" "Oh, sir," said he, "Jonathan is a-going."—"Going," said I, "whither art thou going?"—"To my God, sir, I hope," said he. "I hope so too," said I; "but then, I prythee let me know in a narrow compass, and in thy own way, the ground of this thy hope." "Why sir," said he, "you know, as I have often told you, that I can neither read nor write; I wish I could: but I have heard from several ministers, whose faithfulness I have no reason to call in question, and from you in particular, who, I am satisfied, durst not impose upon me, that if I gave myself heartily to the Lord Jesus Christ, God would be merciful, even to such a poor miserable sinner as I am, and own me for his: and that this was the sum of the whole Gospel. Now, sir," said he, "if I ever did any thing heartily all the days of my life, I gave myself, my whole self to Christ, at his table: and therefore, I hope that God, for his sake, will be gracious to me, pardon my sins, and take me to himself in heaven, whenever he calls me hence." I endeavored to strengthen, comfort, and encourage him; and afterwards recommended him to God in prayer. He died that evening, not only peaceably, but triumphantly. To God be the praise!

I have told the substance of this passage, at different times, to several persons, who have been not a little pleased with it; and made it their request to me to leave some account of it behind me, that it might not be lost, but remain for the edification of others; which motion I have promised to comply with, and that promise I this way discharge; solemnly assuring any whom it may concern, that I have not at all exaggerated, but that the whole of this account is strictly true.

BRIEF REMARKER.

[For the Churchman.]

COURTESY.

Be courteous, is a scriptural admonition, and as such its practice is incumbent on every Christian. Yet there is not in the whole course of Christian duties one more generally neglected than this. In asserting this, we allude particularly to the conduct of professing Christians, as it is often exhibited in the sanctuary—in the place where, of all places, brethren should greet brethren with the warmest welcome, and Christian kindness, attention, and respect be most sedulously cultivated and exercised. We have been in Christian assemblies, and in those of our own communion too, when a blush has unconsciously risen upon the cheek, and a throbbing pain thrilled the heart, on witnessing the selfishness and love of ease exhibited by many members of the congregation.—Strangers have been permitted to walk leisurely up one aisle and down another, without a single pew door being thrown open for their entrance, or a single movement being made indicative of a desire to accommodate even "angels unawares." We could wish that the enemies of our religion might never witness this.—They might well doubt the sincerity of our attachment to its precepts, when two of the most prominent of those precepts—*Love your neighbors—Be courteous*—are so shamefully disregarded. We love the Christian cause, and we love its honor. O! let it be loved and held sacred by every Christian; let this love be evinced in the life and conversation of every believer; let there be no occasion, however slight, for the enemies of our faith to triumph and blaspheme over the inconsistent conduct of a single professing Christian.

One word more in relation to Christian courtesy in churches. Those who seldom or never exercise this courtesy, cannot surely be aware of the consequences, or they would not, we are charitably bound to believe, omit the duty. They may not be acquainted with the fact, but it is nevertheless true, that there are numbers who daily turn in disgust from our churches, on witnessing the selfishness and the seeming dread of civility manifested by the members; many of these often resolve never again to enter the sanctuary. If to the day of their death they should persist in their determination and dislike—if a soul should thus be lost through the inattention and neglect of Christians, to whom but to those Christians will be the charge of its destruction laid? This is one of the consequences of a want of courtesy, which it will be well for all to remember.

We hope to see a different state of feeling prevailing on this subject in every portion of our communion. We hope to witness members vieing with members in the exercise of this, and every Christian duty, and striving rather who shall be first, than who shall be last, to open to a stranger the door. Give a welcome to all—to all *be courteous*.

C. M. A.

[For the Churchman.]

SUNDAY.

To the Christian it is extremely painful to witness the innumerable ways in which, in this city especially, the Lord's day is profaned, and the Lord's command to keep that day holy, utterly disregarded and broken. The open shop, the favorite ride, the sauntering walk, the careless sail, each occupying the time of its thousands, plainly evince the estimation in which the appointed day of rest is held by many of those around us. We wish, and every true Christian cannot but wish, that these things were not so. We love the Sabbath for its divine appointment, for its high and holy privileges, and we also love it because it so forcibly brings to mind many things, which, as Christians, are near to our hearts, and dear to our recollections. It reminds us of the creation of the world, of the day in which God rested from his labors, which he thus sanctified and made honorable above every other day, and which he afterwards decreed should be thus honored by all. It reminds us of a scene more dear to us even than this, when Christ triumphed over hell and the grave, when he burst the bars of death and proclaimed liberty to the captives of the king of terrors, and the opening of the prison to them that were bound. It also reminds us, and in a most peculiar manner, of that eternal Sabbath of rest, which those shall witness and enjoy who rightly fight the good fight of faith here, and hold on their course steadily unto the end.

These are associations which the Christian Sabbath peculiarly cherishes, and which to the heart of every believer, must render that day one of holy joy and gladness. With it is also associated such ideas of stillness and rest, of composure and calmness, which, separate from its religious duties and privileges, recommend it to the purest natural feelings of the heart. To view this day, then, so nearly allied to our enjoyment here and happiness hereafter, profaned and perverted to the most sinful uses, is indeed revolting to a pious mind, and cannot but inspire it with a deep pity for those who, by despising its holiness, are in the dread way of ruining their souls. We, as Christians, profess to love the soul of every being destined for eternity. We also profess to desire the extension of the Redeemer's kingdom, and the glory of God. How then can we maintain our consistency if we omit for an hour raising heaven-ward the petition, that the name of the Almighty be hallowed—that his kingdom come—that his will be done on earth as it is in heaven.

But while we are lamenting the profanity which the world spreads over it, it will be well for us to inquire whether we are not, in some degree at least, guilty of the same iniquity. None of us will deny that in our hearts we are. But are we not also outwardly? Do we before the world manifest a suitable degree of regard for its holiness, and honor, and sanctity? Are we in our own family, careful that we say, or do, or allow nothing to be said or done which shall in the least tend to dishonor or profane it? We often forget the nature and extent of our responsibilities. In relation to the Lord's day it is peculiarly so—we do not remember that our example can influence, and our authority command those over whom we are placed. We forget that we are as responsible for the commission of sin by others when our example and authority are not properly exerted to prevent it, as the commission of it by ourselves. If, therefore, we do not prohibit when in our power, the inmates of our dwelling, servants as well as children, from breaking the day which God has commanded to be kept sacred, we are virtually guilty in our own souls of transgressing the law. This is a reflection to which recurrence cannot be too often had. Nor is it single in its application. It will apply with equal force to other portions of the divine code, and if properly borne in mind will induce a carefulness in our every thought, word, and action, that may save us from the guilt of many sins.

OFFICE FOR THE SICK.

[For the Churchman.]

A CONVERSATION BETWEEN A SICK CLERGYMAN ON HIS DEATH-BED, AND A CLERICAL BROTHER WHO VISITS HIM.

Visit II.

Visiter. Good morning, brother, how do you find yourself to-day?

Sick Clergyman. Rather more free from pain, and as you well know, always better for seeing one of the brethren.

Visiter. I well know your ardent attachment to the Church, and am therefore not surprised that you, who are a fellow-servant in the same divine household, should so tenderly love the brethren; and I assure you it is reciprocal, for I have always heard them express the most sincere regard for you.

Sick Cler. "God be praised for all his mercies," and among these mercies I consider it a very great one, that I am placed in a situation where I can receive such visits as those with which you are favoring me, while so many faithful clergymen of the Church are deprived of this privilege, and but for our annual convention, some of them would scarcely see a brother clergyman from one end of the year to another.

Visiter. You speak now, I presume, from experience, having so long resided in the country.

Sick Cler. I do. Yet I was far better situated in this respect than some others, as at the distance of about sixteen miles I had a clerical neighbor who was one of the best of men, and without presumption might compare in many things with that man of God, whose picture is so beautifully drawn by Goldsmith.

Visiter. Ah, with such a neighbor you could hardly feel the want of clerical association.

Sick Cler. So you might suppose; but I assure you a missionary in our Church has little time to please or to comfort himself, if he is determined to fulfil his ordination vows. Visiting through bad roads the scattered members of Christ's flock, attending funerals sometimes at the distance of ten or fifteen miles, preaching at greater distances than these, sometimes statedly four days in the week, all this consumes much time, and leaves him but little leisure for study, or personal satisfaction.

Visiter. These arduous duties have no doubt destroyed your health, and you afford a practical illustration of your favorite maxim, that "it is better to wear out than to rust out."

Sick Cler. I cannot reproach myself for acting on this principle, but my *labors* never hurt my health; on the contrary, I am deeply sensible how unprofitable a servant I am, and how far short I come in the discharge of those solemn responsibilities which are assumed in the vows of ordination. One thing however is true, that many of our missionaries *have* by incessant fatigue and exposure, found an early grave, and *all* of them have more duty to perform than they can accomplish to their own satisfaction, or with advantage to the Church.

Visiter. There is indeed a sad want of missionaries, "the harvest is great and the laborers few." We must, therefore, "pray the Lord of the harvest that he send forth laborers into his harvest."

Sick Cler. Yes, we must pray, and to prayer we must add judicious exertion; for we must not expect the miraculous interpositions of Omnipotence to come in aid of that slothful spirit which says, "be thou warmed and be thou clothed," but will use no efforts to promote the charitable work.

Visiter. What is to be done, if we cannot persuade the young man of piety and talents to enter the self-denying profession of the ministry?

Sick Cler. My dear brother, *do* we take much pains to persuade such? *Do* we exert ourselves as we ought, to bring them within the influence of such instructions or exhortations as would attract their special attention to this subject?

Visiter. Well, how would you accomplish this? the discourses we deliver from the pulpit on

Sundays cannot with propriety be made thus particular.

Sick Cler. I know this, and therefore I would have an evening in the week, devoted to an association of this sort; call it, if you please, a catechetical lecture for young men—where the truths of the Gospel as exhibited by our Church might be plainly exhibited—where the wants of our spiritual household might be set forth, and an appeal made to the feelings, calculated to engage the best sympathies of our nature, and to leave an impression on the heart productive of the most important consequences.

Visiter. This is very good, my dear brother, but how are you to obtain a class or an association such as this? Our young men are taken up with business or pleasure, and they will reply as they in the Gospel, "I pray thee have me excused."

Sick Cler. You say truly, but does not this result from a neglect of early religious culture, and should we not therefore seek a remedy for this in the Sunday School, where from the early dawnings of intelligence the mind is imbued with religious truth, and constant care is bestowed to lead on the young pupil to maturity of divine knowledge?

Visiter. True. The Sunday School is the hope of the Church; and more than *one* of our clergymen has to thank God that he was brought up in this nursery, and prepared by these early instructions, for the noble work which now engages his ardent and useful exertions. But do you not think that your views might be accomplished in another way—I mean having this class to consist of those who are not members of the Sunday School?

Sick Cler. No, I think the discipline of a well ordered Sunday School highly favorable in its influence upon the mind, calculated to bring many graces and virtues into exercise, and to establish certain habits conducive to the great benefit of the person in whom they are found, and to the great benefit of religion and the Church.

Visiter. You do not then apprehend any inconvenience from the self-conceit, and self-will, which with no little vanity and spiritual pride are sometimes unfortunately found in these nurseries.

Sick Cler. I have not much apprehension of danger from these, if the school is *well ordered*, and this I do not think it is, without the vigorous co-operation of the Rector, who should be on those terms of constant friendly intercourse with the superintendents and teachers that they should always consider him their most valuable counsellor, their guide, their pastor, their *rector*. How delightful *then* is the work, and *then only*, when all have before them the same noble object. When the only strife is, who shall make the greatest sacrifices of personal ease to the good of these precious souls, whose eternal destinies are thus becoming so intimately associated with their own. Ah, my dear brother, on this sick-bed I remember with peculiar satisfaction the meetings with my teachers, and when in their self-denial, and self-devotion to this sacred business, I learned a lesson of inestimable value to myself, and I hope was profited by such fair exhibitions of a truly Christian spirit.

Visiter. You have been greatly favored in having such teachers.

Sick Cler. Undoubtedly; and rather than have those of a different character I should prefer having no Sunday School—the business of a Sunday School is *religious* instruction, and how can religion be taught with any hope of success by those who make no pretensions to any personal enjoyment of its knowledge or comforts? My dear brother, this is a sacred work, which in its eventful consummation belongs to eternity; how then can the laborers, losing sight of the heavenly reward, suffer motives of mere worldly policy to guide them, and rest satisfied with a cold, mechanical routine of exercises. Now that I lie upon this bed of sickness I have a more lively conviction of the importance of Sunday Schools than I ever felt before; and I hope soon to see in the glorious kingdom of the Redeemer, many of my dear teachers and scholars, who probably owe their present felicity to the Sunday School.

Visiter. This is indeed an animating prospect—the consolation of which will, I trust, attend you "in the hour of death, and at the day of judgment."

Sick Cler. God of his great mercy grant this, and do you, my brother, be so kind as to offer for me such prayers as you may think proper to select from our beautiful Liturgy.

Visiter. Let us pray.

"Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*"

"O most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him into thy favor, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*"

"Unto God's gracious mercy and protection we commit thee: The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*"

COMMON PRAYER.

"With *one accord* to make our *common* supplications unto Thee."

OF THE DUTY AND ADVANTAGES OF RESPONDING.

The excellence of the *spirit* that pervades the Liturgy is very generally acknowledged; while little attention is paid to the evident design of its *structure*, framed, as it has clearly been "to the use of edifying." In fact, considering, as I do, the structure of the Liturgy as adapted to be a powerful auxiliary to its spirit, I have sometimes been surprised to remark, that those who have written ably, and at length, upon one attribute of the Church's prayers, have been wholly silent with respect to the other. It would seem that they were so wrapt up in the contemplation, that "the king's daughter is all glorious *within*," as to be insensible, or to forget to observe, that, "her clothing is of *wrought gold*."[*]

The Liturgy is a composition replenished with Scriptural truth, and so replenished, I conceive, that the members of the Church may pray and praise *with holiness of spirit*, while its peculiar structure is designed to quicken and animate them, that they may offer up their combined devotions with "*fervency of spirit*."[†] Thus it has been broken and divided into brief and varied exercises of devotion, in order that we may not fall into a listless languid frame; and it is further occasionally diversified by the alternate utterance of minister and people in order that we may enliven each other, that we may "consider one another to provoke"[‡] unto the "good work" of prayer, thanksgiving and praise. But how is the pious design of the Church marred by the apathy and silence of her children!

In the book of Exodus we are told that certain arrangements were made in the service of the Jewish tabernacle, "for glory and for beauty."[§] And shall there be no external "glory and beauty" in the service of the Christian Tabernacle? Is the glory departed from our Israel?[‖] Is there no "glory and beauty" in the worship of the Protestant Episcopal Church? Wherein does it consist? Stands it in decorated temples—in white and shining garments,—or in music's sweet and solemn sound? No; but let me not be misunderstood. I do not affect to undervalue or despise any observances, which, untainted by superstition, and sanctioned by ancient usage, tend in any degree to promote the decency and propriety, the dignity and solemnity of divine worship. But the glory of our Church's ritual, her own peculiar unequalled "glory and beauty," is then, and then only, seen, understood and felt, when the whole congregation, or as many of them as possible, unite in her service with the lips, the understanding, and the heart;—not only with the understanding, but with the heart, not only with the heart, but with the lips.

And is this observance to be lightly esteemed? Is it nothing, that it comes recommended to us by the practice of the ancient Jewish Church, by the example of the early Christian Church,—by the authority of our own Church,—and by the Apocalyptic vision of the heavenly Church? I am persuaded, that its revival would greatly promote the increase, as well as the edification of the members of our Communion. I am persuaded that in such a case the Church's mode of worship would approve itself, to the judgment and to the feelings of many who are ignorant of her, or who have separated themselves from her bosom;—would approve itself to their judgment, as a reasonable, to their feelings, as a beautiful service. They would come in and say, "it is good for us to be here! Here will we pitch our tent and take up our abode. Here will we dwell, for we have a delight therein!"

Oh then, let not that observance be despised which enlists the social principle, powerful in evil, but not powerless in good, on the side of religion;—enkindling and keeping alive the devotion of the assembly; which promotes an enlightened attachment to the Church and to her services; which at once cuts off and annihilates certain objections that are made to our mode of worship, by taking away the foundation on which they are *made to rest;* by which the Church is increased—man is edified, and God is glorified.

It is hardly possible for language to describe the contrast, striking as it is, between the common, but most objectionable, and the rare, but most approved method of conducting the worship of the Church, when the clerk is every thing and the people nothing, or when the people are every thing and the clerk nothing, or but as one of the people. A late pious Clergyman[¶] has well said, "I never enter a Gothic Church without feeling myself impressed with this idea—these are the venerable walls that have for ages from the lips of succeeding generations re-echoed this sound:

'Thou art the King of glory, O Christ!'"

But how much more pleasing and impressive is the thought that that sound ascends on high, clothed with the full swell of hundreds of united voices, than that it goes forth, as it were, bare and naked, the meagre, perhaps uncouth, utterance of one solitary being.

Do any feel ashamed, do any think it too much condescension thus to join with their fellow-worshippers? Is any rank too exalted? What is human rank,—however worthy of respect, and however useful to the well ordering of society,—what is human rank in the presence of the majesty of heaven? Surely in this particular exercise of devotion, as well as in the general influence of religion on the heart, while "the brother of low degree rejoices in that he is exalted:"[**] let the rich, in "*that he is made low*." But do any think themselves too high thus to descend? The Church does not think so. Her voice is in unison with that of the psalmist, "*Kings of the earth and all people*, princes, and all judges of the world........*praise the name of the* Lord." Or in the uplifting of the voice to God, is there any thing that ought to be repugnant to the delicacy of *Christian females?* The psalmist did not judge so, the Church does not judge so: "*young men and maidens*, old men and children, praise the name of the Lord."[††] What! and are children not forbidden, nay, are they invited to swell the chorus of praise and thanksgiving? Let then the children—all of them—begin, and the rest *will* follow—let them "cry in the temple"[‡‡] and the rest *shall* follow. Ye, then, that are matrons of the Church of England, ye that are mothers in this our Israel! whose delightful task it is, or ought to be, to rear the tender mind, to train up your children "to lead a godly and a Christian life"—do not think it a work of supererogation to bring them up also in the practice of this primitive observance. This if ye shall do, then once more shall the Church arise and "put on her glorious apparel,"[§§]—her own glorious apparel—of united voices in the sanctuary of God, and "gird herself with strength," that strength with which the Most High endues devout and united hearts, met together in his name.—*Christian Sentinel.*

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[*] Psalm xlv. 13.

[†] Rom. xii. 11.

[‡] Heb. x. 24.

[§] Exod. xxviii. 2, 40.

[‖] 1 Sam. iv. 21.

[¶] Mr. Cecil.

[**] James i. 9, 10.

[††] Psalm cxliiiv. 11, 12.

[‡‡] Matt. xxi. 15.

[§§] Ps. xciii. Prayer Book.

MUSIC A DEVOUT RECREATION.

What I have found the best recreation, both to my body and my mind, whensoever either of them stand in need of it, is music, which exercises at once both my body and my soul; especially when I play myself. For then methinks the same motion that my hand makes upon the instrument, the instrument makes upon my heart; it calls in my spirits, composes my thoughts, delights my ear, recreates my mind, and so not only fits me for after-business, but fills my heart at the present with pure and useful thoughts; so that when music sounds the sweetliest in my ear, truth commonly flows the clearest into my mind.—And hence I find my soul is become more harmonious, by being accustomed so much to harmony, and so averse to all manner of discord, that the least jarring sound, either in notes or words, seem very harsh and unpleasant to me.

That there is something more than ordinary in music, appears from David's making use of it to drive away the evil spirit from Saul; and Elisha for bringing the good spirit upon himself. From which I am induced to believe that there is really a sort of secret and charming power in it, that naturally dispels from the mind all, or most of those black humors which the evil spirit uses to brood upon, and by composing it into a more regular, sweet, and docible disposition, renders it fitter for the Holy Spirit to work upon, the more susceptive of divine grace, and more faithful messenger to convey truth to the understanding. But however that be, I must necessarily acknowledge, that of all recreations this is the more suitable to my temper and disposition, in that it is not only an exercise to my body, but to my mind too; my spirits being therefore made the more active, and, by consequence, faithful to wait upon my soul, and be employed by her in whatever business she is engaged.

Bishop Beveridge.

THE CHURCHMAN.

SATURDAY, APRIL 23, 1831.

The following letter, in relation to an article signed "A Lover of Consistency," which appeared in the closing number of the Christian Journal, is from a clergyman of our Church, of high respectability, and distinguished talent, in Boston. The article would have been noticed in the Christian Journal itself, had that periodical been continued; and it is therefore deemed proper, without delay, to place the letter of the Rev. Mr. Potter, in a prominent point of view before the readers of the Churchman.

[For the Churchman.]

Mr. Editor,

A friend has this day called my attention to an article in the last number of the Christian Journal, in which a writer signing himself "A Lover of Consistency," calls me to account for having been present at the last annual meeting of the Board of Commissioners for Foreign Missions, held in this city. The matter appears to me so entirely unimportant to the public, that I should not have thought it required any notice, were it not that the writer builds upon it a serious charge of inconsistency, and implies, in no measured terms, that I have been guilty of a violation of my ordination vows. May I ask of you, therefore, as the publication of the Journal has ceased, and is replaced as I understand, by the Churchman, the insertion of the following facts, which will be sufficient, I trust, to correct the errors into which "A Lover of Consistency" has fallen.

He appears to suppose, that after having on other occasions, maintained the duty and expediency of acting separately from this Board, I was present on this occasion as one of its active members. In this he is mistaken, I was present simply as a spectator. It is true, I believe, that I am one of its honorary members, having been made so through the instrumentality of some person unknown to me; and it is also true, I presume, though till this moment I was ignorant of the fact, that my name was placed, out of courtesy, on one of its committees. To the meetings of this committee, however, I was never invited, it probably being known to the directors that I have considered it my duty, as an Episcopalian, to confine my exertions in behalf of missions, to the bounds of my own Church. I had not supposed, however, that maintaining this principle could preclude me from being present as a spectator, with some hundreds of others, at the *public* deliberations of the Commissioners. I was attracted thither partly to hear the discussions which arose on two very important questions, but more especially that I might, by informing myself of the manner in which business is conducted by this distinguished body, be enabled to render some slight service to our own Board, at Philadelphia. That my presence could ever be considered of the slightest importance either by the gentlemen of the Board, or by any "lover of consistency," never once occurred to me. It seems that this writer himself, would have deemed it proper to be present at the annual sermon delivered before this body, and I should be indebted to him if he would explain how the one would be less inconsistent with my vows of ordination than the other. On a subject, however, of so little interest to your readers, I will not enlarge; I will only add, that my opinions and my practice on the subject of uniting with other denominations of Christians, coincide I believe exactly with those of our presiding Bishop, and that if they need vindication on the score of their consistency, I may safely leave the task to that honored individual.

I am, sir, truly

Your friend and brother,

ALONZO POTTER.

Boston, April 19th, 1831.

☞ The remaining appointments of the Right Reverend Bishop Onderdonk are as follows:

Saturday 23, Rye; Sunday 24, White Plains; 25, Philipsburgh; 26, Tuckahoe.

Visitation of the Bishop.—Since our last advices from the Bishop, he has fulfilled ten appointments of his visitation, and preached twelve times. On Friday the 15th inst. Confirmation was held in Christ Church, Cow Neck, when 18 persons were confirmed; Saturday 16th, in Zion Church, Little Neck, 3—a severe storm preventing others from attending; second Sunday after Easter, 17th, in St. George's Church, Flushing, 15.

We regret that the insertion of our valued correspondent's communication, upon the state of the Church in the "far west," has been so long postponed. It possesses no slight attraction for all, who "pray for Salem's peace," and who *practically* believe that

———"they shall prosp'rous be,
Thou holy city of our God,
Who bear true love to thee."

We particularly invite the attention of our readers to the close of this communication.

[Communicated for the Churchman.]

THE FAR WEST.—TENNESSEE.

Mr. Editor,

I have just been favored with the perusal of a most interesting communication, relative to the state and prospects of our Church in Tennessee, and wish to impart a portion of the pleasure it has afforded me, to yourself, and your readers.

That the impression left *may* be pleasurable, I will *begin* with the least gratifying portion of the contents—complaints of want of clergymen. It is not in the West, as it is too often here, a scarcity of officiating ministers because congregations are unwilling to make exertions and sacrifices for the purpose of securing their services by an adequate support—it is an actual *dearth* of Clergymen. Where the people would willingly and gladly give a reasonable compensation for the services of a ministering brother, they can find *none to serve;* where they would not merely cry 'come over to Macedonia and help us,' but stand ready to afford every aid, and offer every due inducement, their call is disregarded. 'But there must be *some* cause for this—some unhealthiness in the climate, disagreeableness in the circumstances of the situation, &c.!' Hear, sir, the statement of one who has disregarded every other consideration, and gone to break to famishing souls the bread of life; and judge.—"I have but little leisure for details, being almost alone as a clergyman, preaching twice a Sunday, and occasionally on week-days, and having a very burthensome correspondence to maintain. In respect to intelligence of Church matters, I am, like the Psalmist, 'in a barren and dry land, where no water is,' and a letter from the East is often, to me, as refreshing as 'the shadow of a great rock in a weary land.' Not that my situation is at all an unpleasant one; my only feeling in relation to it, is of unmixed satisfaction, and my means of usefulness are extensive, and increasing. But it is a great, and I would believe, a truly Christian pleasure, to be favored with frequent, or even occasional communication with those, now at a distance, with whom I formerly 'took sweet counsel, and walked to the house of God in company.'

"I *know* something now of the emigrant's hunger and thirst for the joys of Zion, and I hope some day to portray it with the living voice, in your region, where it is barely imagined, and as yet, very indifferently appreciated.—I ardently wish one or two of your young clergy would come hither. I could point to some *very pleasant locations, in a delightful climate, beautiful country, and agreeable society; with,* at the beginning, *just enough income to pay all expenses;* and I long to see them filled. But, alas! 'the ways of Zion mourn'—'there is a famine in the land; not a famine of bread, not a thirst for water, but of hearing the words of the Lord.' Many 'run to and fro, and seek the word of the Lord, but do not find it.'—A part of this state is thought *peculiarly favorable to constitutions threatened with pulmonary affections*, a refuge for those who have been hard students."

It is gratifying to learn, that where clerical labor is so greatly needed, something is doing *at home* to supply the demand. There are now *three* candidates for orders in Tennessee, and it is expected that a *fourth* will soon be admitted. Sunday Schools receive, as they well deserve, much of the attention of the few parochial clergymen in the state; libraries are formed, the periodicals of the Union are circulated, and assiduous exertions made to train the young hopes of the Church in the 'wisdom that is from above,' by the use of the means furnished by the institutions of the Church. The establishment of a *diocesan auxiliary* to the General Sunday School Union of our Church, at the next Convention of this Diocese, is contemplated.

At that Convention delegations are expected from *six* parishes.

The attempt to establish a religious periodical, by the Rev. Mr. Weller, of Nashville, failed for want of support from the eastward. *At the outset*, assistance from beyond the mountains is necessary to the success of such a measure. Two hundred subscribers from the Atlantic states, at $1 50 yearly, for two or three years, would permanently establish a religious periodical for our Western Church—the greatest benefit we could confer upon it. But the generosity of Atlantic Episcopalians to their Western brethren does not reach that amount! In the meanwhile the Churchmen of Tennessee and its neighboring dioceses, must be left destitute of the most efficient of all aids, in their struggles for existence as a religious body—for we are told, 'it is entirely useless to attempt the circulation of eastern religious periodicals here; except among persons who have come from the east, and have an interest in them by association.' The letter writer states, that 'we shall probably make another attempt at our next Convention, but I do not think we can succeed without aid from the east.' Surely that aid, when called for in this way, would not be withheld! We should, moreover, receive benefit ourselves from subscriptions designed to encourage this meritorious undertaking; for while it would disseminate sound principles in the west, the proposed periodical would equally convey to us accurate information of the state of things there; and unquestionably tend to increase our thankfulness for the superior privileges we enjoy, and our disposition to aid in the extension of the Gospel to the destitute.

A great demand for *Prayer Books*, and great benefit received from several supplies, in part gratuitous, in part on sale, received from the New-York Auxiliary Bible and Common Prayer Book Society, through the agency of the Press, are the most prominent subjects in the letter. Other Church publications are also in request.

Bishop Meade, of Virginia, has been invited to attend the approaching Convention, and to consecrate Christ Church, at Nashville, in June.

I have reserved for the last, what perhaps a large proportion of your readers will deem the most interesting article of my budget.

"A pamphlet has just been published in Knoxville, Tenn., with the following title, '*An Apology for leaving the Presbyterians, and joining with the Protestant Episcopal Church; in a letter addressed to Union Presbytery, of East Tennessee, by Charles W. Todd. Together with a brief view of the evidence which induced a change in his sentiments relative to Church government.*

'The popular belief seemed rather worse,
When heard replying to the voice of truth.'—*Pollok.*"

So much for the march of truth, good order, and primitive faith and discipline, even unto the far west!

Yours, &c. D. G.

Palestine.—We promised in our last number, some further notice of Mr. Ingraham's beautiful delineation of the Holy Land. This map was pronounced by an eminent artist, now no more, the late Gilbert Stuart, Esq., to be "the most elegant specimen of map engraving ever executed, and an honor to the country." And may we not say, it is an honor to the Church? The American author and publisher has been long known as a most devoted and ardent friend of all the more important institutions of our communion; and the present number of our paper exhibits, upon another page, the most convincing proof of his attachment to the best interests of the Church. It would seem, therefore, that a work, so useful in its design, so beautiful in its execution, and so creditable, not only to the author, but to the cause with which he has identified himself, ought to meet with efficient patronage at the hands of Episcopalians. We say *author*, because the numerous improvements of Mr. Ingraham upon Assheton's English map, are such as give him a fair title to the name. The vignettes and emblems, of which, in the American map, there are more than two hundred, constitute a very important feature in this delineation of the Holy Land. We have not only a pictured view of Palestine, but, by means of the vignettes, the finest bird's-eye drawings of all the great historical events of Holy Writ, associated with the very city or hamlet, hill or plain or valley, sea or streamlet, where they occurred. What an important acquisition is such a work to the library, and to the parlor—enabling the Christian, as it almost does, to tread the soil, and realize the scenes of that land of all lands, which cradled the race of man, and gave to a fallen world a Redeemer from heaven.

[Communicated for the Churchman.]

GREEN BAY.

Mr. Editor,

I take pleasure in informing you that on Easter-Monday last, a Female Missionary Society, auxiliary to the N. Y. State Missionary Society, was organized in the parish of Zion Church, in this city. It is truly gratifying to observe the avidity with which the privilege of becoming a member is sought after; a fact which testifies clearly, that our Missionary spirit was only permitted to slumber, not to die. This society is a consequence of the formation of a very flourishing Bible Class, out of which it has sprung. I remarked that it was pleasing to me to inform you of the organization of this Society. I will add, it is no less so, to say, that the funds at present collected, are intended for the Green Bay Mission.

Yours,

A Friend to Missions.

☞ The report of the proceedings of a meeting held in St. Luke's Church, to provide funds for the Green Bay Mission, was received too late for insertion in the present number. It shall be laid before the public next week.

We understand that certain resolutions of the General Missionary Society, in regard to the late meeting at Christ Church, have been forwarded to this city. We shall probably have it in our power very soon to publish them.

General Theological Seminary.—The able report of Dr. Gadsden, of Charleston, to the late Convention of South Carolina, upon the state of our General Seminary, will be found in our columns for this week. It is worthy of the careful perusal of all who feel the importance of giving security to this main pillar—this "*sheet-anchor of the Church*," as Bishop Ravenscroft once called it. The report concludes with several important resolutions, which were adopted by the Convention.

The author of the following communication, will perceive that we have taken with it a liberty, which we deem essential to the due fulfilment of our editorial responsibility; that of altering, by curtailment or otherwise, without, of course, making the least change in the sentiments of the piece. Our reasons, in the present instance were, that we deemed some of his positions and exhortations to be clothed in a language stronger than is warranted by facts; and calculated to elicit unprofitable controversy. The pious and zealous spirit of the article, however, is highly gratifying; and we shall always be happy to insert communications designed to inculcate on Episcopalians the obvious duty of proportioning their zeal and efforts in the cause of Christ, and their personal exhibition of the purity and holiness of the Christian character, to the justice of their claims to the nearest existing approximation to "evangelical truth and apostolic order," in their primitive connexion.

[For the Churchman.]

Mr. Editor,

The want of a weekly newspaper in the city of New-York, devoted to the interests of the Episcopal Church in this state, and throughout the United States, has long since been deeply felt, and universally acknowled by her friends. Indeed, with many it ceased to be a matter of inconvenience and regret, because other channels were open through which they could communicate with their brethren with facility and advantage, as well as receive largely from their stores of intelligence, the gleanings of the great vintage over which their laborers are scattered. And yet, this very fact was to my mind the fearful apprehension, that Churchmen were criminally neglectful of their own best interests. Not only myself, but others have often wondered why the Episcopalians had no weekly religious paper in the city, which would be both an accredited organ of communication, and a rallying point to the Church. But at length my fears are all dissipated by the appearance of "The Churchman." I cannot say that my wishes and hopes are *fully* realized in it. Perhaps we ought not to expect it at *once;* and many allowances ought to be made for the inexperience of an editor, as well as for the difficulties and embarrassments which always attend the emission of the earlier numbers. An apology, however, may not be necessary; and we may reasonably anticipate from the known qualifications of the editor and his associates, that none hereafter will be. For one, I rejoice and bless God, that the Churchman has appeared; and especially that it is under the supervision and control of those who not only love the Church, and revere her ancient landmarks; but, I trust, *pray* for her spiritual peace and prosperity. Yes, Mr. Editor, I trust there are those among your correspondents, and supporters, who will not cease day nor night, to "pray for the peace of Jerusalem," and to lift up their voices on the towers of Zion, and cry to each other, "Watchmen, what of the night?" The time has come when Episcopalians can no longer "*be and not be;*"—the time has come, when as Christians, we must be at our post, waiting, and watching, and praying continually;—the time has come, when we must study the signs of the times, and take advantage of them;—the time has come, when we must "Come up to the help of the Lord against the mighty," and appear on the great moral arena, in *the very midst* "of principalities, and powers, and rulers, of the darkness of this world," prepared to take a bold and decided stand on the side of heaven, and to fight or fall in the service of the great Captain of our salvation;—the time has come, when we cannot be idle spectators on the field of combat, without manifesting the greatest recklessness of religion and character, as well as of the welfare of immortal beings;—in short, the time has come, and *now is*, when we *must rise* and *act;* when we must be *felt*, as well as *seen;* when we must not only have a *name* to live, but *deeds* to *testify* that we *do* live, and that we honor the *name* by which we are called. This is a day of mighty religious effort. Every sect in Christendom is alive to the subject of religion, and to the propagation of their own peculiar sentiments, and why not Churchmen?

It becomes us ill to be in the *rear* of our pretensions. If *we* are the *Church*, and the ark of the covenant is with us, we ought to see to it that we do not live beneath our privileges; that we do not abuse them; that we do not act unworthy the high and holy trust which GOD in his providence has bequeathed to us; that we do not give occasion to those who are not of us; especially those who bear the vessels of the LORD among them with unconsecrated hands, to continue in their opposition and exclusion from the privileges of our communion.

My prayer is, that "The Churchman" may be found to subserve the cause of CHRIST, the interests of the Church, and the salvation of perishing men. SELAH.

[Communicated for the Churchman.]

NEVER LIVE BEYOND YOUR INCOME.

Mr. Editor,

I HAPPENED a few days since to lay my hands upon a volume which contains a variety of useful hints for Clergymen; and encouraged by the favorable reception which you have given to your friend "Aliquis's" communication, I beg leave to send you an extract, which is not altogether foreign to the subject. A neglect or forgetfulness of such advice, awakens "exclamations" as loud as those alluded to by your correspondent, whilst it most seriously militates against the independence and usefulness of the Christian ministry. Yours,

NUNQUIS.

"Never allow yourself *to live beyond your income*." He who does this, must either contract debts without a rational prospect of paying them, or he must expect to have them discharged by the hand of charity; either of which is unworthy of the ministerial character. However scanty, therefore, your income may be, rigidly reduce your expenditures within its limits. It is not disreputable to be poor; but it is highly disreputable to be prodigal of other people's money. Indeed it appears to me that few things can more flagrantly evince the want of principle than living luxuriously on property not your own. A writer in the Christian Observer, (Vol. xxii. p. 551.) expresses himself on this subject in the following language, which does not appear to me at all too strong. "A Clergyman overwhelmed with debts to his parishioners, whether his debts arise from vanity or from improvidence, loses his influence over their minds; and it is well if he be not also guilty, as too many persons who heedlessly plunge into debt are, of artifices, evasions, and perhaps worse offences, which must bring him into contempt, and utterly destroy the spiritual effect of his ministrations. However rigid the economy called for by a clergyman's circumstances, to that degree of economy he is conscientiously bound to submit; and every step beyond it, except under inevitable visitations of Providence, is an advance towards disgrace and ruin, both as a man and a minister."

☞ WE like the *plan* of the AMERICAN PULPIT, better than its *name*. We would respectfully suggest to those concerned in its publication, whether it would not be more likely to meet with decided approbation from the members of our communion, if it were issued, not anonymously, but under the acknowledged direction of some responsible editor.

☞ SUCH of our subscribers as have not regularly received the numbers of the Churchman, will oblige the proprietors by giving notice at the Press Office, No. 46 Lumber-street.

☞ WE feel ourselves called upon to offer an apology to the public, for the irregularity and delay, which, in several cases, have occurred in the delivery of our paper. The business department of our paper is yet new in the operation of its machinery. It will work better, we trust, after some little practice. Every thing will soon be arranged according to system, and the most complete satisfaction, we think, afforded to the public.

MR. INGRAHAM'S REPORT.—This valuable document will be found upon our fourth page. The author probably has more experience in the Sunday School system, than any other man in the country; and his report is such as might be expected from such a pen. It contains three points of the highest importance. We allude to the obvious right and duty of all clergymen to appoint their own superintendents and teachers—the duty of men advanced in life, and possessed of influence in society, to take the direction of schools—and last, not least, the Sunday School, considered as a nursery for the ministry. We shall enlarge upon these at some future time.

☞ AMONG our advertisements will be found one which has just been received from the Secretaries of the Domestic and Foreign Missionary Society of our Church, to which we would call the particular attention of all who take an interest in the GREEN BAY MISSION.

MARRIED.

On Wednesday morning, April 6th, in St. Luke's Church, Rochester, by the Rev. Dr. Rudd, the Rev. FRANCIS H. CUMING, Rector of Christ Church, Reading, Pa., to Miss CHARLOTTE HART, daughter of the late Roswell Hart, Esq., of the former place.

DIED.

In Bristol, England, Feb. 21st, the Rev. ROBERT HALL. The account of his death is contained in a letter from Bristol, published in one of the London periodicals, received by the last arrival. Some biographical notices of this distinguished man will be offered ere long, we hope, to the English and the American public.

In Worcester, (Mass.) on Monday the 4th inst. ISAIAH THOMAS, Esq. LL. D., aged 82 years. The connexion of the deceased with the history of the typographic art in this country, and particularly his relation to this paper, which he first established in Boston, more than sixty years since, demand from us something more than a passing notice. We expect to be able to present to the public next week, a biographical sketch of this patriarch of American Printers and Editors, accompanied with a history of the Massachusetts Spy, which has been for many years the oldest gazette in this state.—*Mass. Spy.*

INTELLIGENCE.

ORDINATIONS.

At an ordination held in Christ Church, Norfolk, Va. on Sunday, 20th of March, by the Right Rev. Bishop Moore of Virginia, Mr. William N. Hawks, a candidate for orders in the vacant diocese of North Carolina, was admitted to the Holy Order of Deacons. The candidate was presented, and the ordination Sermon preached from 2 Tim. ii. 15, by the Rev. Henry W. Ducachet, Rector of the parish.

CLERICAL CHANGES.

The Rev. N. F. Bruce, M. D., who has been for some months past officiating in Trinity Church, Geneva, was last week *unanimously* elected Rector of that Parish, by the Vestry.

The Rev. P. S. Tenbroeck has resigned the Rectorship of St. Paul's Church in Portland, Maine, and it is now vacant.

SUMMARY.

School for Blacks.—The interest which the inhabitants of Halifax have taken in the colored population of that town, has led them lately to take a census of the colored residents. It was then ascertained that there were, among the colored poor within the town of Halifax, 116 heads of families, and 293 children who were under the age of 16.

Two meetings of the colored people, at which the Lord Bishop of Nova Scotia presided, had been holden. At these it was resolved, that after these poor people had made collections, according to their ability, among themselves, for the building of a Sunday and daily school, for the instruction of their uneducated children and adults, a subscription should be immediately commenced among the more wealthy white inhabitants of the town, for the purpose of aiding them in their laudable attempt, and of affording some permanent support to a teacher; and it is confidently expected that a flourishing institution for the education of the negro poor will shortly be the result of the present zeal which has been called up in their favor.

A school which (with three others in Nova Scotia) had, for several years, been supported in the town by the liberality of a benevolent Society in England,—"The associates of the late Rev. Dr. Bray,"—had been unavoidably closed, for a period of two years, since the decease of Mrs. Cormick, its last excellent mistress.—*Newfoundland Advertiser.*

Memorial of Bishop Hobart—A collection of Sermons on his death, and a Memoir of his life and writings.—The Memoir is evidently from a mind vigorous, discriminating, highly cultivated, and imbued with literature, Christian theology, and the history of our own, and its parent Church. It is in every respect worthy of its subject, and we have read it, as we doubt not thousands will, with the highest delight. It is not easy to lay aside such a narrative. To the talented and feeling author, the Church is much indebted for his industrious research, his able development of the character of one of her chief sons, and his many sentiments adapted to vindicate, illustrate, and recommend her institutions. As a specimen of a felicitous allusion, in the best taste, we refer to page 111; where the strong man is introduced; and of a graphic description which has not often been surpassed, to page 104. The facts are admirably condensed, and will admit of being expanded into a more ample biography, which we are happy to notice is promised. The sketches of the Rev. Dr. Chandler, and Bishops Prevost and Moore, may well create the desire that the same pencil would prepare other portraits for the friends of piety and the Church.—*Charleston Gospel Messenger.*

THE following gentlemen have been appointed Delegates to the next General Convention, from the Diocese of South Carolina.

Rev. Chris. E. Gadsden, D. D.
Rev. Allston Gibbes,
Rev. Paul T. Gervais,
Rev. Christian Hanckel,
William Heyward,
Thomas Lowndes,
Hon. William Drayton,
Robert J. Turnbull.

Munificence.—Samuel Appleton, Esq., of Boston, recently made a donation of one thousand dollars to the Asylum for indigent boys in that city.

His eminence, D. Maurus Cappellari, Cardinal prefect of the propaganda in Rome, who has recently been elected Pope, takes the name of Gregory XVI. He is sixty-six years old.

The *last* Pope, who had the title of Gregory, being the XV., was consecrated in the year 1621. The *first*, if we mistake not, was St. Gregory, surnamed the *great*, consecrated 3d September, 509, and held the holy see 13 years, 6 months and 10 days.

Chillicothe, 4th April, 1831.

Bishop Chase.—At a meeting of the Wardens, Vestry, and Laymen of St. Paul's Church, in Chillicothe, on Easter Monday, being the fourth day of April, in the year of our LORD, 1831—among other matters considered and determined upon, the subject of the difficulties which have occurred between the Right Rev. Philander Chase and Mr. West of England, and the injustice and injury to the character of our revered diocesan and the Institution of which he is the founder and head, was discussed, and the following preamble and resolutions were unanimously adopted.

Whereas, we have heard and seen with feelings of deep regret, the unwarranted attack upon the piety, probity, and usefulness of the Right Rev. P. Chase, Bishop of Ohio, and as these attacks are principally founded in the writings, reports, conversations, and insinuations of Mr. West, one whom it is feared hath become an unprofitable servant; and as the proofs are multiplied and clear, of the gross inaccuracies, false statements, and depraved character of the accuser, it becomes us, as members of the Church, as well-wishers to her cause, as friends to the pious and useful, as contemners of the wicked and proud of heart, as interested in the character of our diocesan, as supporters of the means of education, which under Providence are advanced and advancing, by his care and supervision, to express in the most unqualified language our opinions on the difficulties, thrown over the reputation and exertions of Bishop Chase, as such, and as President of Kenyon College.

Resolved, That we consider Mr. West as a false accuser, condemned of prevarication and presumption out of his own mouth; convicted by impartial testimony, of base, dishonest conduct and purposes; as not entitled from his former conduct to the credence of an enlightened community, and from his latter demeanor, unworthy of the garb he wears, or the office he sustains.

Resolved, That we view with great pain the unfortunate effects produced on the minds of enlightened, honorable, pious individuals, by the wily arts and misrepresentations of Mr. West, and that we do most heartily exhort them, in the spirit of Christian charity and brotherly love, to satisfy themselves of the truth of the facts contained in our venerable Bishop's late appeal in vindication of himself and Kenyon College, and of the falsity of the charges made by his accuser.

Resolved, That having entire confidence in the piety, zeal, probity, and usefulness of the Right Rev. P. Chase, we do earnestly entreat the Bishops and other clergy, and the congregations committed to their charge, to use all lawful, pious, charitable, and heartfelt endeavors, to sustain the character of a venerable diocesan, whose latter years, "in season and out of season," have been unremittingly directed to the good of the Church, and the welfare, morals, and education of youth in this western world; to which objects he has voluntarily and cheerfully devoted his time, talents and substance.

Resolved, That a copy of the foregoing preamble and resolutions be forwarded to the Right Rev. P. Chase, and that copies be sent for publication in the Gambier Observer; the Episcopal Watchman, Hartford; the Gospel Messenger, Auburn; and the Episcopal Recorder, Philadelphia.

HENRY BUCHANAN,
Secretary to the Wardens and Vestry of St. Paul's Ch., Chillicothe.

Epis. Recorder.

West India Ecclesiastical Establishment.—The British West Indies are divided into two dioceses—Jamaica, and Barbadoes with the Leeward Islands. Each of these have now a resident Bishop and Deacons, &c.

Jamaica is divided into 21 parishes, which contain 325,805 slaves. It has 21 Rectors, and 24 Curates, 21 churches and 20 chapels, which will seat about 12,000 souls. Besides these, there are 30 places of worship on the island, not of the established church.

Barbadoes and the twelve islands included in the same diocese, have 41 churches, 10 chapels, 43 clergy, 40 catechists and teachers, 28 parsonage houses, and 19 school houses.

These establishments are comparatively new, and if maintained in the spirit of the Great Founder of Christianity, will be eminently useful. We may well rejoice in all measures adopted to benefit the benighted population of the West Indies; and can believe with confidence, that in this period of enlightened effort, scarcely any thing will be attempted *fruitlessly* by any denomination of Christians, for the melioration of the state of the thousands and millions of mankind, who are yet in bondage to their fellow creatures.

Christianity in China.—It is well known that the Emperor of China, and the King of Cochin-China and Tonquin are by no means favorable to Christianity; but they are deterred from openly persecuting it by the belief that generally prevails that persecutors are punished by heaven. In the province of Sutchuen alone, more than twenty-two thousand adults, and two hundred thousand children of pagans, have been baptized within the last thirty years. One of the principal obstacles which Christianity encounters in China, proceeds from the systematic and interested opposition of the priests of the idols, who lose no opportunity of rooting out the sacred seed sown by the missionaries, in order to perpetuate the evil influences which they have so long possessed. Another impediment proceeds from the extreme literary pride of the Chinese; in general they dislike the idea of a European instructing a disciple of Confucius on any subject. The humility of the Gospel is a virtue which they cannot comprehend; their great happiness is to draw upon them the eyes of the multitude, by the display of their learning. In some provinces of China the people are furnished with translations of the Bible, sent from the English societies; but unless the diffusion of that sacred book be followed up by personal instruction in the practical parts of religion, it does more harm than good amongst them. They are apt to interpret it in disconnected passages, and when they find in it sentences forbidding the love of riches, for instance, they exclaim that this cannot be the Bible of the Christians, who are every where notorious, in India, at least, for their ardent desire of worldly wealth.—*Monthly Review.*

THEOLOGICAL SEMINARY.

EXTRACT FROM THE JOURNAL OF THE LAST CONVENTION OF SOUTH CAROLINA.

THE Rev. Dr. Gadsden, from the Committee on the General Theological Seminary, made the following Report:

The Committee on the General Theological Seminary, to which was referred so much of the Bishop's Address, as relates to that important institution, respectfully report as follows:

In adverting to the Constitution of the General Theological Seminary, Art. III. we find, that each Diocese is entitled to "one Trustee, and one additional Trustee for every eight clergymen in the same, and to one additional Trustee for every two thousand dollars of money in any way given or contributed in the same, to the funds of the Seminary."

In this Diocese, there are 33 Clergymen, and it has paid in to the funds of the Seminary (see page 54 of the Journal of General Convention for 1829) $10,365 94, it is, therefore, entitled to ten Trustees, and as only seven have been appointed, three more are wanting to fill up our number. When the bequest of the late Mr. Kohne is paid in, it will be for the General Convention to decide how many Trustees the Diocese of South Carolina and Pennsylvania respectively shall be entitled to, in consequence of this bequest, the testator having had his residence in both those dioceses.

On the arrears of the funds subscribed to by many persons in this diocese, for the general purposes of this valuable institution, there has been received, since the last meeting of the Convention, as follows:

Rev. Mr. Lance's subscription, originally $500, balance paid in full $200; commissions on collecting the same at 5 per cent. is $10, ...	190 00
Mr. Francis Withers, original subscription $300; balance paid in full, $100; collector's commissions $5. . .	95 00
The late Major Garden's subscription, originally $200; amount now paid, $50; commissions on collecting, $2 50.	47 50
	$332 50
Received this day the Rev. W. S. Wilson's subscription in full, ...	15 00
Total received,	$347 50

This sum is deposited in the United States' Bank, to the credit of Isaac Lawrence, Esq., one of the finance Committee of the Seminary.

The Parishes reported last year as delinquent, with respect to the "Building Fund" of the Seminary, are still so, owing, perhaps, to other calls, which they may deem more imperative, to adverse changes in their pecuniary circumstances; and also, to the erroneous opinion that by the bequest of the late Mr. Kohne *of Charleston*,* the Seminary is now amply provided for. But it is a satisfactory recollection, that about two-thirds of the whole quota of this diocese to this Building Fund have been paid, and it is hoped that part, if not the whole of the balance, may be so also.

In consideration of the past contributions to this object of general utility, made by this diocese, which were large compared with those of other dioceses, (New-York only excepted) and of the pressure of the times, it has not been deemed expedient to comply with the recommendation of the Trustees, as to having collections in our Churches for supplying the deficiency in the annual income of the Seminary.

The state of the "Bishop Bowen Scholarship," which is under the care of this Convention, and held in trust by the "Society for the Advancement of Christianity in South Carolina," is as follows:

Received from dividends in Bank Stock during the year, ...		$100 62½
Treasurer's commissions, $5 03, and balance due him last year, 9 90,		14 93
Total added to the Fund,		$85 69
Amount of fund reported to last Convention, ...		1687 25
Present amount of the Fund, . .		$1772 94
Invested in 9 United States' Bank, and 22 Planters' and Mechanics' Bank shares, which cost, . .	1719 25	
Balance in Treasurer's hands, . .	53 69	
		$1772 94

The state of the "Bishop Dehon Scholarship," which was placed by its founders under the care of the Bishop, and the Rectors of St. Paul's and St. Philip's, is as follows.

Paid a beneficiary, now at the General Theological Seminary, being half the allotted annual sum, ...	$100 00
Invested, (the shares are noted at their cost, and some of them are increased in value,)	3827 43
Amount of the fund reported to last Convention, . . .	3727 18
Increased during the year, ...	$100 25

In reviewing the state of the Seminary, we have learned with satisfaction that the number of its pupils has increased (there being now 30) and that there is a prospect of greater accession. This intelligence is the more cheering, as the friends of the institution among us were not a little discouraged by the fact, that at the last annual examination, the usual testimonial on completing the theological course, was given to only one person, and at that time the whole number of students was 17. To the Library, has been added, during the year, 45 vols. and it now contains 3526 volumes.

At the annual meeting of the Trustees, in July, several alterations of the statutes were made: one to have the stated annual meeting of the Trustees on the same day as originally, viz. on the fourth Tuesday in June; one to make the vacation of the same duration as it was at first; but the principal one was to abolish the meeting of the Trustees, in the week preceding the stated meetings of the General Convention.

The design of this statute was to afford the Trustees, whose residence is at a distance, an opportunity of taking a part, with the least inconvenience to themselves, in the proceedings of the Board. Trustees resident in North Carolina, South Carolina, Georgia and other dioceses remote from the Seminary, could not reasonably be expected to attend all the annual meetings. But such of them as were delegates to the General Convention, might, with comparative convenience, also attend the Board of Trustees, provided their meeting was held about the same time. Accordingly, we find, that while the annual meetings of the Board have been only occasionally attended by the Trustees residing in this diocese, some of them have always been present at their triennial meetings corresponding with those of the General Convention. It has been said, "those who come from a distance to the General Convention, will seldom leave their families a week earlier to be present at the extra stated meeting of the Board." Now the fact is, as remarked above, at variance with this supposition. In an institution, in whose welfare all the dioceses are or ought to be greatly interested, is it unreasonable to desire that every facility should be afforded, for each diocese taking a part by their respective Trustees, in those proceedings on which the welfare, and the very existence of the Seminary may depend?

Would it be unbecoming in those dioceses most affected by it, to remonstrate against this new regulation, enacted too at a time when their delegates were not present to invite attention to its injurious operation? May we not reasonably anticipate, from the spirit of harmony in which the Seminary was founded, and has been sustained, a recurrence to the old rule, whenever the Trustees have an opportunity of reconsidering the subject. It was at this stated triennial meeting, that such recommendations were made to the General Convention, as the welfare of the Seminary seemed to require. Surely it is desirable that such recommendations should have the consideration and the sanction of the largest possible number of Trustees.

The Bishops, at the last meeting, having expressed their decided conviction, "that it is essential to the usefulness of the students in their future characters of parochial clergymen, that their time and attention should be principally devoted to those studies which will more especially qualify them for the discharge of the practical duties of the ministry," proposed the following statutes which were adopted: I. "The students of the Seminary shall receive such instruction, as will render them competent to consult the Scriptures in the original languages. They shall be made acquainted with the nature, principles and rules of Biblical criticism, and interpretation. Their attention shall then be principally devoted, in the department of Biblical interpretation, to the practical study of the sacred Scriptures, with the aid of suitable commentaries, in order that they may be qualified agreeably to the requisitions of the Canons, to give an account of the different books, to explain difficult passages, and to expound, practically, the whole of the sacred volume. The examinations of the classes in this department, shall be conducted principally in reference to the above requisitions. II. "The study of Hebrew shall be confined to the third class, in order that in the two higher classes, a greater proportion of the time of the students may be appropriated to the preparation of sermons, and to the cultivation of pulpit eloquence. The students of the third class shall prepare, at least, four sermons, and the students of the other classes, at least, eight, during the year of their respective classes, so that each student during the term of study in the Seminary, shall have prepared, at least, twenty sermons."

At the same meeting it was resolved, "That it is inexpedient, at present, to establish in any diocese, a branch, or branches of the General Theological Seminary."

In conclusion, your Committee propose for adoption the following resolutions: 1. That the next annual Convention of this diocese, do nominate three Trustees to fill up the number to which it is entitled, and that the Secretary do transmit their names to the next General Convention for their confirmation.

2. That the Bishop be respectfully requested to address a letter to the Trustees of the General Theological Seminary, respectfully, but earnestly remonstrating against the late change in the statutes which abolishes their stated meeting, in the week preceding the triennial meetings of the General Convention.

3. That the Treasurer of the Society for the Advancement of Christianity, be, and is hereby respectfully requested to use his best endeavors for the increase of the "Bishop Bowen Scholarship."

4. That the parishes who have not yet paid their quota to the Building Fund, be, and are hereby requested to pay the same to the Chairman of this Committee, to be by him transmitted to the Treasurer of the Theological Seminary, and that the Secretary of the Convention do address a letter to the said parishes, informing them of the amount due by each, and requesting an answer.

On motion, the Report was accepted, and the resolutions therein offered, were agreed to.

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* Mr. Kohne is said to be of Charleston, for though he died in Philadelphia, and had resided there some years, he held property and a residence in Charleston at the time of his decease, and therefore, whatever advantages may result to this diocese from the circumstance, ought not to be disregarded. In their advertisement, dated January 31, 1831, his executors announced him to be "of Charleston."

[For the Churchman.]

HYMN FOR SUNDAY SCHOOLS.

Children and Teachers.

CHILDREN.

To JESUS let us raise
Our infant voices high;
With humble prayer and praise,
Approach his majesty.

TEACHERS.

Israel's Shepherd, children's friend,
O'er this our flock, thy care extend.

CHILDREN.

While here we're taught thy will,
Do thou thy grace impart;
Our minds with knowledge fill,
And sanctify each heart.

TEACHERS.

LORD, as we teach thy holy laws,
Let all our aim, be *thy* applause.

CHILDREN.

Deep in our hearts impress,
The solemn truths we learn,
And we thy name will bless,
Nor from thy precepts turn.

TEACHERS.

Great GOD, our souls do thou inspire,
Nor let us in our duties tire.

BOTH.

Our efforts, LORD, approve,
Then shall we meet success;
And through our future life,
Thy mercies we will bless.

Thus shall the praise resound to thee,
Now, and through all eternity. H*.

New-York, April 5, 1831.

Letters received at the N. Y. P. E. Press, from March 19 to April 20.

J. Thompson—Horace Chase—Rev. G. W. Freeman—C. B. Perry—Rev. Charles Mann—Rev. Wm. Lucas—Starr Hoyt—Rev. John W. James—H. & F. J. Huntington—D. W. Dickinson, P. M.—J. W. Smith—Jacob Le Roy, Esq.—Samuel Colman—Rev. John Avery—Lewis Aspinwall—Rev. Dr. Reed—D. J. Canfield—Hon. N. Williams—J. Abbott, P. M.—Asa Otis—Rev. G. Weller, $30—D. L. Pardey, 2—W. H. Cooke—James Bailey—J. H. Sterling, 2 Rev. Moore Bingham—S. Sprague, 2—Rev. C. Dresser—D. Waldo—E. Platt—Rev. R. Kearney—Rev. J. S. Covell—Rev. H. Finch—Asa Otis—S. L. Hyde—E. Platt, 2—Harvey Colburn—Peter S. Smith—M. W. Wilcox—W. Staveley, 3—Rev. Orange Clark—P. L. Jaques—Rev. Lucius Smith—S. Babcock, Alva Bennet—Elizabeth Sivestand—Jacob Le Roy—Rev. D. Brown—C. C. Lathrop, Rev. Solomon Davis—Rev. Geo. Boyd—H. Hinman—Rev. H. Gregory—Rev. John C. Rudd—A. T. Smith.

List of Books sent from the N. Y. P. E. Press since last notice—and up to April 14.

Rev. W. D. Cairns, Wilmington, N. C., 1 box and 1 parcel F. V. No. 4, Brig Damon.

Rev. S. Johnson, Cincinnati, Ohio, is left at Seaman & Van Wykes, to go with other goods to Ohio.

Asa Otis & R. J. Smith, Richmond Va., left at Collins & Co.'s F. V. No. 5, and C. M. No. 4. (the preceding Nos. have been left there also.)

H. E. Rochester, Esq., Rochester N. Y., left at Mr. Doyles.

Rev. W. R. Harris, Washington N. C., 1 parcel left at Mr. Van Buskirk's, 105 South Street.

Wm. M. Parsons, Poughkeepsie, and Rev. S. R. Johnston, Hyde Park, 1 parcel F. V. No. 5, and C. M. 4. left at Mr. Long's, Broadway.

George Rowland, Norfolk, 2 parcels per Schr. Norfolk.

H. & F. J. Huntington, Hartford, 1 package per Hope.

Starr Hoyt, Bridgeport, per Sloop Orion, 1 package.

Rev. J. Avery, Edenton, N. C., 1 box and 1 bundle per Schr. Melissee.

Rev. J. B. Buxton, Elizabeth City, N. C., 1 box per Schr. United States.

S. Hall, Newbern, N. C., 1 parcel left at Ransom & Spellman's, 173 Front-Street.

W. T. Williams, Savannah, Geo., 1 parcel left at Collins & Hannay's, Pearl-Street.

S. Babcock, New-Haven, Conn., 1 box per Steam boat.

W. Stavely, Philadelphia, 1 box U. T. Line.

Rev. Dr. Reed, Poughkeepsie, 1 parcel per Lady Richmond.

Miss Anna B. Shaw, Quebec, L. Canada, 1 parcel per Schr. Felix.

H. & E. Phinney & Co., Utica, 2 boxes per Troy Tow-boat Line.

S. Babcock & Co., Charleston, S. C., 1 box and bundle per Schr. Eliza.

William Stavely, 1 bundle.

John G. Auner, 1 bundle, care of Wm. Stavely, Philadelphia, per U. T. Line.

Philadelphia, April 20, 1831.

The Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, having determined in reliance upon Divine aid, to place the Mission establishment and school at Green Bay on an extensive and permanent foundation, beg leave to make known to the members of the Church that there are wanted at the Institution several male and female assistants, viz. an assistant female teacher, a seamstress, a steward, a farmer, a teacher of mechanical arts, &c. In addition to their peculiar duties the assistant female teacher and seamstress, will be expected to afford the children instruction in sewing, spinning, weaving, &c. Individuals disposed to join the Mission, and fulfil the duties of any of the above stations, will please forward to the undersigned, certificates of their abilities, piety, and attachment to the Episcopal Church.

PETER VAN PELT, Jr. } *Secretaries.*
JACKSON KEMPER, }

NOTICE.

To-morrow (Sunday) morning, a sermon will be preached, and collection made in Trinity Church, St. Paul's and St. John's Chapels, in aid of the funds of the Auxiliary New-York Bible and Common Prayer Book Society. *April* 23.

ASCENSION CHURCH.

As the unfavorable state of the weather is presumed to have prevented many from attending the sale in the Church on the 4th instant, notice is hereby given, that desirable Pews may yet be purchased, by applying to either of the subscribers. All pews remaining unsold on the 1st of May, will then be rented; a preference will be given to the present occupants.

CHARLES CARVILL, 108 Broadway.
MEIGS D. BENJAMIN, 195 Pearl-st.
New-York, April 6, 1831. 3—4w.

INGRAHAM'S MAP OF PALESTINE.

This valuable work is for sale at the Depository of the General Protestant Episcopal Sunday School Union, No. 46 Lumber-Street, New-York. The following extracts from Reviews will show the estimation in which it is held by those best qualified to judge of its value. "The large and elegant Map of Palestine, which has been three or four years in preparation by Mr. Joseph W. Ingraham, is at length published. We had read two or three flattering notices of this work, published in the weekly papers, in anticipation of its appearance, and were disposed to form a high opinion of its plan and execution; but we must confess that after all the flourishing announcements that ushered it forth, we were not prepared for an engraving so far superior to the maps we have been accustomed to see; nor for an amount of labor so much beyond what is usually comprised in the area of a few square inches." "The American Map, we are proud and happy to say, is in every respect superior to the English, embodying a mass of information with regard to the Holy Land which has astonished, instructed, and delighted us. Mr. Ingraham's Map and pamphlet are invaluable companions to the sacred volume. No Christian family should be without them."

NEW PUBLICATIONS.

BY THE NEW-YORK P. E. PRESS.

WORKS ON EPISCOPACY.—In two volumes; together, making 800 pages—comprising Dr. Bowden's Letters to Dr. Miller—Dr. Cooke's Essay on the invalidity of Presbyterian Ordination—Bishop H. U. Onderdonk's Essay, entitled "Episcopacy tested by Scripture," and a preface, (in reply to Dr. Miller's Letter, prefixed to the second edition of his work,) by Bishop B. T. Onderdonk. Price *in boards* 75 cents per volume; *bound*, 87½ cents.

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Mr. Edward Gunning.
April, 1831. 3—4w.

PLEASANT SOUNDS.

[For the Churchman.]

THERE's a pleasant sound—there's a pleasant sound
In the evening breeze for me;
When it comes o'er the flowers on its gentle wing,
And kisses the whispering tree.
When it stirs the leaves at my cottage door,
And sighs thro' the lonely glen;
Or sweeps on its way with resistless power,
And sinks to a breath again.

There's a pleasant sound, there's a pleasant sound,
In the stream as it dances by—
In the hum of the bee—in the wild bird's lay
Thro' the cloudless summer sky;
In the cuckoo's voice—in the joyous laugh
Of children in their glee,
When the task is o'er, and their merry hearts
From the book and birch are free.

There's a pleasant sound, there's a pleasant sound
In the drops of the falling showers,
As they come like a friend to the weary earth,
And weep o'er the drooping flowers;
When they fall so fast on the glossy leaves,
And the lily cups among,
Like the tears of affection shed o'er the corse,
Of the beautiful and young.

There's a pleasant sound, there's a pleasant sound
In the words of familiar friends,
When the eye has a warmer glance of love,
And the voice in harmony blends;
When a mother's tone comes o'er the ear,
And speaks to the throbbing heart,
And a sister's music so soft and clear
Bids sorrow and care depart.

There's a pleasant sound, there's a pleasant sound
(To the ear of Fancy given)
In the starry host of a spangled sky,
That roams thro' the midnight heaven;
For still as they glide thro' the azure vault,
Their voices are heard afar,
While they sing the glory and might of HIM
Who created every star.

There's a pleasant sound, there's a pleasant sound
In the house of praise and prayer,
When the knee is bent, and the heart is raised,
And the lips HIS power declare;
When the swelling notes by the soft winds borne
Ascend on immortal wing,
To that brighter and better world above,
Where seraphs and angels sing.

There's a pleasant sound, there's a pleasant sound
In nature's voice for me,
From the bird, and the bee, and the rippling stream—
The breeze and the whispering tree;
But sweeter and dearer far than these
In this world of sorrow and sin,
Is the voice of mercy that speaks to all—
That "still small voice" within. M.

SUNDAY SCHOOLS.

To the Editor of the Churchman.

My dear Sir,—I owe an apology to the Society to whom the following Report was presented, for so long delaying to comply with their direction to publish it; but my time has been so constantly occupied since the meeting, that I have not before been able to copy it. It was written in short hand, merely to be read at the meeting, and without the most distant expectation of its publication being directed. I have not considered the question whether it is worth publishing; as the Society, to whom it belongs, have directed me to print it, and I am bound to comply with their directions. I hope it may not, even at this late day, be entirely useless.

Yours affectionately, J. W. I.

MASSACHUSETTS EPISCOPAL SUNDAY SCHOOL SOCIETY.

A QUARTERLY meeting of this Society was held in Christ Church, Boston, on Monday evening, Jan. 10, 1831. Owing to the inclement state of the weather, but few persons were present, except from Boston. Much interest was given to the meeting, however, by the presence of the Right Rev. Bishop Griswold, who, notwithstanding the unpleasant condition of the roads, came from Salem, accompanied by John W. Treadwell, Esq., Superintendent of St. Peter's Sunday School, Salem.

The devotional services were conducted by Rev. William Croswell, Rector of Christ Church, and the Chair was taken by the Right Rev. Bishop, President ex-officio of the Society.

After reading the records of the last meeting, the Secretary presented a statement (an abstract of which is hereto annexed) of the present condition of the Society, and also of the General Union, and suggested several topics for discussion.

John W. Treadwell, Esq. Superintendent of St. Peter's Sunday School, Salem, then read a report of the state of the school under his charge, and accompanied it with an address, expressing his interest in the Society, and his conviction of its great importance. He was followed by

Rev. Geo. W. Doane, Rector of Trinity Church, Boston, on the importance of Sunday Schools being under the control of the clergyman of the parish; and the necessity of a Depository in Boston, under the exclusive direction of this Society.

Rev. Alonzo Potter, Rector of St. Paul's Church, Boston, then addressed the meeting, on the important aid which Sunday Schools were capable of affording to the Church, considering them as nurseries for her future ministry. He was followed by

Rev. Eleazar M. P. Wells, Chaplain and Superintendent of the House of Reformation, at South Boston, who addressed the meeting on the value of Sunday School instruction; and offered the following resolution, which was seconded by Rev. Mr. Doane, and passed unanimously,

Resolved, That the Secretary be requested to have printed, in the Episcopal Watchman, at Hartford, and in one or more of the newspapers of this city, the statement made by him this evening, or an abstract of it.

On motion of Rev. Mr. Doane, seconded by John W. Treadwell, Esq.,

Resolved, That in the opinion of this meeting, it is expedient that a Sunday School Depository be immediately established in this city, under the direction of the Executive Committee; and that they be authorized and requested to open a subscription for that purpose forthwith.

After some further discussion, a collection was taken up, and the audience were dismissed with the episcopal benediction; the Society having previously adjourned *sine die*.

Attest, JOSEPH W. INGRAHAM, Sec'y.

Abstract of the Secretary's Report, presented at the above meeting.

The object of the Quarterly meetings of the Society are—the dissemination of intelligence and information respecting Episcopal Sunday Schools in general, and those of our own state in particular; the discussion of questions relating to them; and exciting an interest in their behalf. It seems to be expected that the Secretary should arrange the business of the meetings; communicate such intelligence as may be within his knowledge; and state the subjects which are most necessary to be brought before the Society; and he will endeavor to discharge that duty to the best of his ability.

Statistics.

In the tabular view appended to his Report at the adjourned annual meeting, twenty schools were mentioned as being auxiliary to this Society; and the number of teachers and scholars connected with them was given, so far as known, amounting to about two hundred teachers, and fifteen hundred scholars. There were also mentioned, in that table, sixteen schools, containing about eight hundred and thirty scholars, which were not connected with this Society. Since that time, one of these schools—that of Grace Church, in this city—has joined the Society; making our present number twenty-one schools, containing about two hundred and eight teachers, and fifteen hundred and fifty scholars. There are in this city thirteen schools, containing one hundred and seventeen teachers and nine hundred and thirty-four scholars; all of which, except one, are connected with this Society. But there are yet fifteen schools in this state which have not joined us; though it is to be hoped that they will soon do so. The reasons why it is important that all the Sunday Schools in our state should be united with this Society, were given in the former Report; and to those it may be added, that it is the wish of the Executive Committee of the General Society, that the State Auxiliaries should be the only channel of communication between individual schools and the General Society. The Secretary hopes the remarks in his preceding Report, on the necessity and importance of State Auxiliaries, will have their intended effect, and induce *all the Episcopal Sunday Schools in our State*, to connect themselves with this Society, *previously to our next meeting*.

Let us now take a view of the schools in other parts of our country. There are *known* to be four hundred and thirty-four Episcopal Sunday Schools in the United States; and there are undoubtedly very many more, of which we have no knowledge. These four hundred and thirty-four schools contain about three thousand five hundred and thirty teachers, and thirty-seven thousand seven hundred and forty-seven scholars. Of these four hundred and thirty-four schools, two hundred and seventy-nine are in union with our General Society; and it is to be hoped that all will, ere long, become so.

It is to be regretted that so much inattention is paid in some of our schools, to the transmission of *full reports* of their condition. Of all these schools, only sixteen report Teachers' Meetings; ninety, advanced classes for instruction in the Bible; one hundred and seventeen, Libraries; and sixteen, buildings for the use of the schools. They also report but one hundred and thirty baptisms, fifty-five confirmations, and forty-one accessions to the communion. These numbers must fall very far short of the actual amount.

Visiting Agent.

At a meeting of the Executive Committee of the General Society, in October last, a resolution was passed, authorizing and requesting your Secretary to act as their Agent, for the purpose of visiting Sunday Schools in such parts of the country as he might find it convenient; and communicating to them information and advice as to the subjects and mode of Sunday School instruction in general, and of our "System" in particular; the means of its full introduction, and its use; and he was empowered to use such efforts as he might deem proper for furthering the objects of the Society. In his late journey, he visited twenty-eight schools in New-York and Philadelphia; in some of which, he was able, he trusts, to be of essential service. In some of them, where the system of the General Society had been introduced, and laid aside, in consequence of its not being understood, he succeeded in having it again re-introduced; and aided the superintendents and teachers in newly organizing and arranging their schools.

Defects in some Schools.

In this tour, your Secretary has witnessed some defects under which many, perhaps the greater number of our schools labor; and in some cases, where he has suggested the remedy for them, it has been readily adopted. One of these, he deems it proper to mention at this time, as a subject for consideration; because the same defect exists in many of the schools in this part of our country.

Clergyman's control of the School.

One prominent cause of the low condition of many of our Sunday Schools, and of the little interest which they complain their clergymen take in them, your Secretary is persuaded is the manner in which they are constituted with regard to their government—being almost entirely independent of the clergymen, who ought to be their sole directors. In some schools which your Secretary has visited, the superintendents and teachers have plainly avowed the opinion—an opinion which he would hardly have credited, if he had not himself heard it expressed—that "the less the clergyman has to do with a Sunday School, the better!" One of the schools which your Secretary visited, the Rector had not long before been obliged to break up, and re-establish under new regulations, as the superintendent and teachers were not disposed to permit him to exercise that control which it was his duty to exercise. In another parish, the minister was, from the same cause, obliged to establish an *opposition school*, under his own supervision; because that already established was too firmly fixed to give him any hope of remodelling it. Your Secretary is persuaded that much of the difficulty which exists on this subject, is owing to the want of care on the part of some of the clergy themselves; who have not considered their Sunday Schools in the light in which they ought to be considered, and have consequently taken a less active part in their regulation, than they ought to have taken. As this subject is of vital importance, not only to the prosperity of our Sunday Schools, but also of the Church; and as the opinion of *a layman* may, on some accounts, *appear* more disinterested than that of a *clergyman*, your Secretary will here take the liberty of introducing some remarks relative to it, from one of his reports of the condition of his own school.

A Sunday School must ever be considered a part, and a most important part, of the parochial cure of every clergyman. The children composing it, are the lambs of that flock, over which the HOLY GHOST hath made him overseer. Their instruction, then, is *his* peculiar province; his bounden duty: *he* has no right to relinquish it; much less have *others* the right to take it from him. He is responsible to the great Head of the Church for the spiritual food every member of his flock receives; and if he finds it necessary, or convenient, to call in the aid of the lay members of his parish, he does not thereby lessen his own responsibility; neither does he relinquish his right to direct what instruction they shall receive. If a Sunday School be established, therefore, in his parish, it is his *duty* to watch over its interests, and to provide food suitable for the different tastes and wants of the individuals of which it is composed. Of course, he will select no one to assist him in this important work, whom he does not think qualified for the station. Now, if a society be established, for the pecuniary support of the school, this will not alter his duty or his responsibility; and why should it affect his right to select his assistants? The Secretary is persuaded, that the clergyman should always be the *head* of his Sunday School; not nominally only, but really, and in fact, so. He cannot, indeed, devote his time to the *mashinery* of the school; that would interfere too much with his other important Sunday duties: but he should at least appoint his substitute; who should be responsible to him, and *to him alone*. As the constitutions of most of our schools at present stand, the Rector has no control in the appointment of the Superintendent; he has not even the privilege of a negative vote. The Society chooses whom it pleases for the office, whether the individual whom they may select is agreeable to the Rector, or not; and the individual so appointed, is not responsible to the Rector, but to the Society. Surely these things ought not so to be.

As the appointment of the teachers is left solely (as it, indeed, ought to be,) with the Superintendent, the whole character of the school depends upon him. How important is it, therefore, that he should be responsible to the Rector, in order that improper teachers may not be appointed by him, without a power in the hands of some one to remedy the evil. The Secretary hopes that the different Societies will remedy the defect now alluded to, and leave the appointment of the Superintendent—where it always ought to have been left—with the Rector.

Many of the Episcopal Sunday Schools in our country, have probably been led into this particular defect in their organization, by the form of constitution, published some years since by the General Society, in which it is provided, that the Superintendent shall be chosen by the Directors of the Society, on the nomination of the Clergyman; thus placing it in the power of the Directors to reject the person who may be selected for the office by the Clergyman. This form of constitution will probably ere long undergo a revision; and your Secretary is happy in being able to say, that the best and most influential of the friends of the General Society, are desirous that this particular feature, on which he has animadverted, should be altered, when a new form of constitution is published by the parent Society.

Topics for Discussion.

Acting on behalf of the parent Society, your Secretary deems it to be his duty to bring before this meeting several subjects of importance, in the hope that some members of the Society now present, will favor us with their views respecting them.

Periodical.

The first of these subjects to which your Secretary will allude, is the discontinuance of the periodical, which has for two years been published for the use of Sunday School Teachers and Families, under the title of the "Family Visiter and Sunday School Magazine." The number just published contains the editor's valedictory; in which he says the work must be discontinued *for want of patronage!* As some remarks on the necessity of a periodical publication to the cause of Sunday Schools in our Church, will undoubtedly be offered by some members of the Society, better qualified than himself to do it justice, the Secretary will content himself with the observation, that he is assured that the friends of Sunday Schools in our Church will not permit the relinquishment of so important an auxiliary to their cause, as a periodical publication. Whether the one lately published has answered the end in view so well as it might have done, is not now the question. Your Secretary is free to confess, that he does not think the Family Visiter has been so interesting to Sunday School Teachers as it might, and would have been, had the editor confined his views entirely to Sunday Schools, instead of embracing in his objects, *family instruction* also. But to this course he was led, not only by the fear that a periodical, devoted exclusively to the cause of Sunday Schools, would not receive sufficient patronage to warrant its publication; but also by the opinion in which every one who examines the subject sufficiently, will agree with him—that Sunday School instruction is, *or ought to be*, so nearly assimilated to *family instruction*, that the same hints which were calculated to assist the parent in the religious instruction of his children, would aid the Sunday School Teacher, also. Another cause for the diminished interest which this work has possessed for the Sunday School Teacher, and for which the editor, surely, is not accountable, is, the little aid he has received from Sunday School Teachers themselves. In such a work, every Episcopal Sunday School Teacher should feel deeply interested; and should show that interest by *actions*, rather than by *words*. And one of the most effectual ways of proving his interest, is by furnishing the editor with useful articles for insertion. But your Secretary must leave this subject for others to enlarge upon. He will only add, that the question now is, Shall the Episcopal Sunday Schools in our country be without *any* periodical publication to serve as a medium of communicating the views of the General Union, to the schools connected with it? To this question, but one answer must be returned—THEY SHALL NOT.

Depository.

Another subject to which the Secretary wishes again to call the attention of this Society, is, the establishment of a Depository in this city, under the exclusive control of this Society. To this subject he alluded in his report at the last annual meeting; and he will here only add, that the parent Society are particularly anxious, that every state should take the charge of the Depositories within its limits; and have particularly directed him to bring this subject forward at this meeting. The Secretary of the General Society, in a letter just received, says, "we had yesterday an application for a depository at ——, which the Executive Committee thought it inexpedient to grant, in the hope that a Depository would be established by the state Society, from which our publications could be furnished to ——. The Executive Committee are averse to establishing local depositories in any state, unless where circumstances render the formation of diocesan depositories impracticable or inexpedient. We, therefore, hope your Society will take the matter into their own hands."

Your Secretary will here remark, that by expressing this anxious desire for the establishment of a state Depository, under the control of this Society, no dissatisfaction is intended to be expressed, with the conduct of the gentleman who now has charge of the Depository in this city; on the contrary, we are persuaded that he has been very faithful in the discharge of all the duties incumbent upon him.

Stereotype Fund.

The finances of the General Union are now in a very encouraging state; but they are desirous of receiving contributions to the fund, established for the purpose of enabling them to stereotype their publications. To this fund, subscriptions are solicited; and a subscription paper for that and other objects, is on the Secretary's table.

Want of Teachers.

Many of our Schools suffer very much for want of teachers. To what cause can it be owing, that there is so great a backwardness in engaging in this labor of love? It is a subject worthy the attention of every Christian, whether, by neglecting to employ in this, or some similar way, the talents which GOD has given him, he is not incurring the guilt of the servant, who, having but one talent, was punished, not for making a bad use of it, but for *neglecting to improve it for his Master's service*. Are there not many, to whom GOD has given one or more talents, and who have nothing to hinder their engaging on Sundays in this work, but who spend the precious hours of the Christian Sabbath in "doing their own pleasure;" while thousands and tens of thousands around them are perishing for lack of knowledge? Can such persons have any excuse which will be accepted by GOD, at the great day when they must render an account of their stewardship? How can they reflect upon that awful denunciation, "Curse ye Meroz, said the Angel of the LORD; curse ye bitterly the inhabitants thereof:" not because of the evil they had done; but "because they came not up to the help of the LORD—to the help of the LORD against the mighty!" How can they reflect on this denunciation, and not fear lest *they* be found in the number of those who "come not up to the help of the LORD?"

Experienced Teachers wanted.

Appended to the last annual report of the General Union, are several resolutions, transmitted to them by your Secretary; to one of which he is now requested to call your particular attention. It is as follows:

"*Resolved*, That in the opinion of this Board, Sunday Schools are entitled to the personal assistance of the elder members of the Church; that it is important to their welfare, that a portion of the teachers of every Sunday School should consist of heads of families, and individuals of mature age and experience; and that it is the duty of such members of the Church to give their assistance as teachers, whenever they can do it without interfering with other important duties."

On the subject of this resolution, your Secretary wishes to add, that he thinks Sunday Schools are entitled to the aid of *all Christians;* and that it is the duty of the elder members of the Church to attend in person, and aid by their counsel and advice, and by their labors, in the business of instruction. In the forcible language of the author of *Claims of Sunday Schools upon Churchmen*—"The religious instruction of children is *not* a work so easy that every well-disposed young person is qualified for it. Not to dwell upon that soundness of judgment, that extent of general information, that familiarity with the doctrines of our most holy faith, and with *the lively oracles* in which they are contained, which are scarcely to be expected among the acquirements of the young, there are qualifications, peculiarly essential to successful labors in the Sunday School, which are still more difficult to be found.

"There is little hazard in the assertion, that expedients are often needed, which the parental heart alone can suggest—that evils and deficiencies will often exist, which none but the parental eye can detect—that difficulties will often present themselves, to which the guidance of none but a parental hand will be fully adequate—and advice and admonition be required, which only the parental voice can fitly and successfully administer. Let it not be inferred from this, that the services of all others are useless, and that none but parents should be admitted to the honored labors of the Sunday School. Such a conclusion would be condemned by the whole experience of the institution. Its most zealous supporters, the faithful and adventurous band that have breasted the opposition and prejudice of the world; and labored and denied themselves; and, while they planted and watered, prayed, and that acceptably, that GOD would graciously give his increase—have been, for the most part, young and ardent Christians. And such, from the very constitution of society, must still be the case. But is it just that all the labor should be left to them? Is it reasonable to expect of them all the qualifications of the older and more experienced? Is it wise, as the children of light *ought to be* wise, to leave to them all the blessedness—*it is more blessed to give than to receive*—and all the glory—*they that be* TEACHERS *shall shine as the brightness of the firmament*—which belong to this most high and holy enterprise? He was a wise man that chose the old for counsel, and the young for action. And such should always be the arrangement of the Sunday School. Let the heat and burden of the day be borne by those who bring to the work strength of body and vigor of mind, animated and elevated by the ardor of their devotion to the sacred cause. But let their zeal be regulated, their exertions directed, their deficiencies supplied, by the judgment, the experience, the patient forbearance, of those who have been longer in the school of CHRIST, and have acquired, by a longer acquaintance with their own hearts, a more intimate and practical knowledge, a more just, and at the same time, more charitable, interpretation of the hearts of others."

To show that some of our greatest and wisest statesmen have not thought the labors of the Sunday School beneath them, the Secretary will mention, that in a late newspaper it is recorded, that "Governor Vroom, of New-Jersey, the Hon. Theodore Frelinghuysen, a member of the United States Senate, and ten or twelve of the most distinguished lawyers in that state, are Sunday School Teachers. The mayor of Philadelphia, Gov. Tomlinson and Gen. Whittlesey of Conn., two or three of the Judges in Pennsylvania, and Mr. Starr, an eminent lawyer of Cincinnati, are also consecrating their gifted minds and their time, on the Sunday, to the benefit of the rising generation." To these, your Secretary could add the names of other distinguished men of science and literature, in Philadelphia, New-York, and this city; but these examples are sufficient to show, that men in exalted stations are already engaged as Sunday School Teachers; and the influence of their examples, he trusts, will not be lost upon others.

Faithful Teachers, ONLY, *needed.*

But it should be added, that however much in want of teachers our schools may be, none should be permitted to engage in them, who are not willing to be FAITHFUL; to be present at the school whenever it is open, *constantly and punctually*, in season and out of season, at all times, and in all weathers. To be useful, a teacher must be ardently and zealously engaged in the work; it must be viewed, not as a concern between himself and his fellow-creatures, in which he may engage, or not, as he pleases; or in which he may be zealous or not, as may suit his convenience; but as a concern between him and One who searcheth the heart, and who knows whether his services are willing or constrained; whether they are dictated by an earnest desire to be useful, or are done to satisfy appearances. GOD's *service admits of no half-way measures.*

Sunday Schools, nurseries for the Ministry.

To one subject more, only, will your Secretary allude, at this time. It is one of importance, and was suggested to him by the lately published sermon of the Chairman of our Executive Committee, before the Church Scholarship Society. It is that subject contained in the following paragraph: "We suffer many a child of promise in our Sunday Schools and Bible classes, to be ensnared by temptation, or bound over to secular pursuits; when, had we interposed, he might have become a burning and a shining light in the sanctuary!" To this paragraph, the Secretary will add nothing, in the hope that the able author of that sermon will follow out the subject, and enlarge upon it for our improvement and edification.

JOSEPH W. INGRAHAM, *Secretary.*

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